Mr. Pear Bought of Robert Molineux

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Mr. *Turell's*

Brief and Plain

Exhortation to his People

On the late FAST,

January 28. 1747,8.

Publiſh'd at the earneſt Deſire of ſome of the Hearers.

Fiat Juſtitia, & ruat Cœlum.— Maximilian.

— A *Spartan* Woman had five Sons in a Battle that was fought near unto the City, and ſeeing one that came thence, ſhe aſk'd how Affairs went? All your five Sons are ſlain, ſaid he. Unhappy Wretch, reply'd the Woman, I aſk thee not of their Concerns; but of that of my Country. As to that all is well, ſaid the Soldier. Then, ſaid ſhe, let them mourn that are miſerable; for my Part I eſteem my ſelf happy in the Proſperity of my Country.

Plut. in Laconic.

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An Exhortation, &c.

My dear and beloved Hearers,

IN the Morning I entertain'd you, with an Expoſition on Part of the firſt Chapter of *Iſaiah*'s Propheſy, viz. from the 10th to the end of the 17th Verſe. *Hear the Word of the* LORD, *ye Rulers of* Sodom; *give ear unto the Law of our* GOD, *ye People of* Gomorrah. *To what Purpoſe is the Multitude of your Sacrifices unto me? ſaith the* LORD: *I am full of the Burnt-Offerings of Rams, and the Fat of fed Beaſts, and I delight not in the Blood of Bullocks, or of Lambs, or of He-Goats.* &c. ——

With how grand a Majeſty, and in Language how ſublime is *here* aſſerted and repreſented, the great and holy GOD's righteous Rejection, and utter Abhorrence, of all the formal and hypocritical Faſtings, and other religious Exerciſes of his profeſſing People: And what a loud and moving Call is given them (in the ſame Breath) to Repentance and Reformation (moſt important Duties) which they had long and ſhamefully neglected. — GOD grant that our Days of Humiliation and Thankſgiving may not deſervedly fall under like heavy Cenſures.

That this preſent one may be neither fruitleſs, nor offenſive, I ſhall eſſay, by the Help of GOD, (weak and feeble as I am) to inculcate and preſs upon you, a thorough and ſpeedy Repentance and Reformation.

We have been much fam'd abroad in the World for our numerous Faſtings, &c. Would to GOD, we were as juſtly famous for an honeſt and righteous People.—It is plain (to every Eye) that the great and holy GOD has been for a long Time, and ſtill is, maintaining and pleading,

pleading, an awful Controverſy with us; and that our manifold Tranſgreſſions are the Cauſes of it; and hence Things have gone very ill in *Judah*, and *Jeruſalem* of late.

The Anger of Heaven has flam'd out againſt us, in a Variety of ſore Judgments, and we are threatned with more. Some of them are particularly pointed out by the Government (in the Proclamation) to be conſider'd and regarded by us. Inſenſibleneſs under Judgments, is a provoking Evil; and complain'd of as ſuch, Iſai. xlii. 25. *Therefore he hath pour'd upon him the Fury of his Anger, and the Strength of Battle: And it hath ſet him on Fire round about, yet he knew it not; and it burned him, yet he laid it not to Heart.*

I ſhall not enlarge, on the continued, and growing Calamities of the War; (that greateſt of outward Judgments, having conſider'd it ſo fully on many of our late Faſts;) but only ſay as in Pſal. lxxxii. 5. *All the Foundations of the Earth are out of Courſe*; and no benign Proſpect of Peace and Quietneſs appear, either at Home or Abroad.

A due Notice ought to be taken, of the ſignal Frown of divine Providence, in the Deſtruction of the Court-Houſe; and many valuable Records of the Country by Fire. This awful Burning we bewail this Day. 'Tis an Admonition to all the Inhabitants of the Province; and to our Rulers in particular. That ſtately Houſe, might be called the Place, or grand Seat of Judgment, and Righteouſneſs. (*Eccleſ.* iii. 16.) It becomes our honoured Rulers therefore to enquire, Whether Wickedneſs and Iniquity have not been there? Whether Judgment hath not ſometimes been turn'd into Wormwood by wrong Decrees; and into Vinegar by long Delays? 'Tis an awful Threatning we have in Amos iii. 15. *And I will ſmite the Winter-Houſe with the Summer-Houſe, and the Houſes of Ivory ſhall periſh, and the great Houſes ſhall have an End, ſaith the LORD.* One Ground and Reaſon is aſſign'd for this, and other Judgments in the 9th Verſe, viz. *And behold the great Tumults in the Midſt thereof*

thereof, and the Oppreſſed in the Midſt thereof, &c. And have not like melancholly Sights been beheld in the Town of *Boſton?* Have not the Streets, and even Houſes of our Metropolis been crouded with Mobs, and tumultuous Aſſemblies, caus'd by unwarrantable Impreſſes, and Outrages of Seamen? Is it not alſo evident to All that there is much Injuſtice and Oppreſſion in the Land, and other Sins, which threaten to kindle Fires that ſhall devour the Palaces of *Jeruſalem*. See *Jer.* xvii. 27.

And here I will venture to mention one Inſtrument or Means made uſe of to ſuch Vile Purpoſes; [the grand Source of moſt of the Evils we groan under at this Day] viz. our *Medium of Exchange*, unſtable as Water, and variable as the Wind. This one Thing has, and does, and will make us miſerable. It threatens like Miſchief and Ruin with *the falſe Weight*, and the *falſe Meaſure*, *which are an Abomination to the LORD.* Prov. xx. 10. We trade and traffick, buy and ſell by this Meaſure, and ſo we daily oppreſs one another. Indeed it is difficult (if not impoſſible) to be juſt and honeſt under our preſent Circumſtances. " Whether we conſider the Matter (ſays a late " Writer * of a neighbouring Colony) in a Politick or " *Moral* View, either in Relation to the Civil Intereſt " of a Government, or the Morality of the People, the " Aſpect is all formidably threatning. 'Tis a Floodgate " opened for all kinds of Wickedneſs.

Hence the Cries of defrauded Labourers daily enter into the Ears of the LORD of Sabaoth, *James* v. 4. Particularly the Miniſters of Religion (thro' theſe Provinces) have ſuffer'd manifeſt Injuſtice by it. And 'tis a vain Thing either for their Pariſhioners or our honoured Rulers to plead they can't help them. Certainly they can ſoften and render our Circumſtances eaſy if they will. †

* The Rev. Mr. *Hunn*'s Sermon before the General Aſſembly of *Connecticut* 1747.

† I believe Miniſters in general only deſire Juſtice, *viz.* That their Contracts at Settlement may be obſerv'd and fulfill'd. Make Silver, Grain, Meat, or what you pleaſe the Standard, pay them the Value of what you promis'd, they are content.

Therefore Sin lieth at the Door. All intelligent Perſons know that by this Means moſt of GOD's Servants who wait at his Altar have but *Thirty* or *Forty Pounds* Sterling per Annum Salary, to maintain their Families; and to diſcharge the Duty of Hoſpitality enjoin'd on them; and even this ſmall Sum is not well paid in ſome Places.

What good Reaſon can be aſſign'd by any why Miniſters ſhould be ſingled out to bear the heavieſt Load of Oppreſſion? Are they not a neceſſary and beneficial Order of Men? Scripture and common Equity demand, (1 Cor. ix. 14.) *That they who preach the Goſpel ſhould live of the Goſpel*; the Caſe of the Miniſters was plainly and faithfully laid before our Rulers at the laſt Election.* But is there any Thing yet done for *Mordecai* at the Gate? Is it an Affair of no Importance and ſo to lie by neglected?†

Upon juſt Grounds I fear the holy and jealous GOD will either deprive this Land of a faithful Miniſtry; or deny Succeſs to his Word by fearful Withdraws of his Spirit and Grace from it; or permit the Raſing of the Foundations of our Fathers; and in Time exact all your Arrearages.— I ſpeak not in this Manner to you (my Hearers) becauſe you have been leſs diſpoſed to do Juſtice to your Miniſter than others, but becauſe it brings Guilt and Judgments on the Land.— No, I muſt own I have found better Treatment than many of my Brethren. In ſome Reſpects you have done more than others.‖ And if you maintain the Character of a good and kind People, GOD will reward you. If you go on to prove him in ſuch Ways, he will pour down Bleſſings innumerable on you. See *Mal.* iii. 10.

* By the Rev. Dr. *Chauncy*. I could wiſh his excellent Sermon in every ones Hands.

† His Excellency's kind Speech for us to the Great and General Aſſembly (ſince this Preachment) deſerves the Thanks and grateful Acknowledgements of Christ's ſuffering Miniſters through the Province.

‖ By making Proviſion for the Supply of the Pulpit when I have been taken off my Work; and by generous private Donations.—

I now paſs to another Thing (to be humbly and fervently ſought for this Day) viz. A *Publick Spirit.* If this was once graciouſly vouchſafed, what new and glorious Scenes would open to us? All Things would ſmile around us. Grievances would be redreſſed; Difficulties and Embarraſſments attending our Affairs ſurmounted; and all publick and private Matters, go on ſmoothly, righteouſly, and charitably. But alas! *a Publick Spirit is almoſt gone.* Perillous Times are come, Men are *Lovers of their own ſelves.* (2 Tim. iii. 1, 2.) *For all ſeek their own, and not the Things that are JESUS CHRIST's.* Phil. i. 21. *All ſeek their own, and not every Man another's Wealth.* (1 Cor. x. 24.) All ſeek their own, and not the publick Emolument. If we are not come to that ſad Paſs, "That there is not a Man that will deny himſelf; and devote his Time and Eaſe, Caſh, and All to the Publick, yet there are but Few, very Few, that are true Lovers of their Country. The Men of *Greece* and *Rome*, will riſe up in Judgment againſt the Men of this Generation to condemn them. Scripture Worthies, and *New-England* Worthies (whoſe Lives and Actions we have before us) much more condemn the narrow ſelfiſh Spirit, that prevails, at this Day.——And ſhall we always govern our ſelves by ſuch a mean Spirit and Principle; *To ſave One, though we ruin Thouſands; yea the whole Country by it.* May GOD in Mercy raiſe ſuch a Noble Spirit, in all Perſons whatſoever; and in his Servants veſted with Authority eſpecially, and uphold us by his own free Spirit.

And now, if my Strength would allow of it, I would go on to bewail all other Evils that prevail in the Land—Many of the good and wholeſome Laws of the Province, againſt Profaneſs and Impiety; and that Diſſoluteneſs of Manners which boldly ſhews it ſelf, are now not ſo duly executed as they might be. Indeed a laudable Zeal has been exerted againſt that diabolical Practice of Curſing and profane Swearing of late. Would to GOD a like Zeal was burning againſt Sabbath-breaking, Gaming, Lying, Drunkenneſs, Uncleaneſs and other Abominations.

This,

This People cannot expect Proſperity, and the Favour of GOD unleſs their Moral Circumſtances ſtand right: And to render them ſo is the Work of the Day. For this we Faſt, confeſs, ſupplicate, and promiſe; The End of all Ordinances and Providences, is to bring us back to GOD, and make us like him.

Suffer me then to urge and preſs Reformation upon you with an increaſing Earneſtneſs in the Words of the Text, *Waſh ye, make ye clean, put away the Evil of your Doings from before mine Eyes, ceaſe to do Evil, learn to do well— ſeek Judgment, relieve the Oppreſſed, judge the Fatherleſs, plead for the Widow.*

I bring you a Word of Encouragement, Read Jer. xviii 7, 8. *At what inſtant I ſhall ſpeak concerning a Nation, and concerning a Kingdom to pluck up, and to pull down and to deſtroy it: If that Nation againſt whom I have pronounced, turn from their Evil, I will repent of the Evil that I tho't to do unto them.* The Hiſtorical Parts of your Bible prove the Truth of it. The People of GOD, bro't low by one Judgment and another, for their Sins, were rais'd again by Repentance and Reformation. Judges x. 16. 1 Sam. vii. 3, 4, 10. Tis an Undiſputed Maxim, "*National Repentance* will *Stop the Progreſs of National Judgments, and render a People happy.* Bleſſings and Succeſſes wait upon it. A particular Sinner returning to GOD, in and thro' JESUS CHRIST, according to the Methods of the Covenant of Grace, has not ſtronger Aſſurances given him of his Acceptance and eternal Salvation. Wherefore as the Prophet *Daniel* once addreſs'd *Nebuchadnezzar* (*Dan.* iv. 27) *Let my Counſel be acceptable unto you this Day; Break off your Sins by Righteouſneſs, and your Iniquities by ſhewing Mercy to the Poor.* Conſider how ſingularly neceſſary, and expedient Reformation is at this Day.— GOD calls for it, not only by his Word, Spirit, and Meſſengers; but alſo by the gloomy Face, and rough Voice of his Providences. The Roars and Thunders of War— demand it of our Nation and Land.— Peſtilences and

and ſore Sickneſſes ; Impoveriſhments and Deſolations by Fire, convey the ſame Sound — *Repent, Reform.*

We ſhall fruſtrate GOD's declar'd Deſign in all his Diſpenſations, if we refuſe to hearken to his Voice. And then may he not juſtly article againſt us, as in *Zeph.* iii. 6, 7. I have cut off *Nations, &c.* — *I ſaid, ſurely thou wilt fear me : and receive Inſtruction, ſo their Dwelling ſhould not be cut off, howſoever I puniſh'd them : but they roſe early, and corrupted all their Doings.* — *Reformation* is the only Thing, that can help and ſave us. Without this faſting and praying (tho' ever ſo often repeated) will be to no purpoſe. — Our Incenſe, inſtead of a Perfume, will riſe a ſtinking Fætor in the Noſtrils of GOD. New-Moons and appointed Feaſts will be the abhorred of his Soul, if the great and weighty Matters of the Law are counted as a ſtrange Thing by us. Read thoſe Admonitions and Warnings, Iſa. lviii. 5, 6, 7. &c. *Is it ſuch a Faſt as I have choſen ? a Day for a Man to afflict his Soul ? Is it to bow down his Head as a Bul-ruſh ? — Is not this the Faſt that I have choſen ? to looſe the Bands of Wickedneſs, to undo the heavy Burdens, and to let the Oppreſſed go free, and to break every Yoke, &c ?* Zech. vii. 7. *Speak unto the People of the Land, and to the Prieſts, ſaying, When ye faſted and mourned in the fifth and ſeventh Month, even this ſeventy Years, did ye at all faſt unto me, even to me ?*—No, my Glory was not deſigned, your Sins are not forſaken.

My Brethren, you can't but ſee by all this that Shews of Devotion, and Promiſes of Amendment without the Thing it ſelf, will not avail. We ſhall not only loſe our Time, and Prayers, and Tears, (as I fear we have done on many like Occaſions) but alſo contract a moſt aggravated Guilt ; and lay our ſelves open to new Judgments. Again, hear and regard that Threatning, Lev. xxvi. 23,24. *And if ye will not be reformed by theſe Things, but will walk contrary unto me : Then will I alſo walk contrary unto you, and will puniſh you yet ſeven Times for your Sins.* Life and Death is this Day ſet before you. If you reform

you ſhall live and proſper. Be perſwaded then to know the Things of your Peace in this the Day of them. If you go on to rebel againſt the LORD, you ſhall be deſtroy'd. GOD may indeed in his Sovereignty ſave this People a while longer; but it will not be in Mercy unleſs we return to him.

And here I would add, "That Perſons of all *Characters and Stations* and Conditions are concern'd, for all have ſome Way or other, contributed towards bringing GOD's Judgments on the Land by their Tranſgreſſions.— The Reformation muſt be *general* with Reſpect to Perſons; as well as univerſal with Reſpect to Sins.

Rulers in Church and State ſhould ariſe, for this Matter belongs to them. *Ezra* x. 4. Magiſtrates are to enact good Laws, and ſee them duly executed: And to be ſhining Examples of Virtue and Piety, and the People will follow them. *Regis ad Exemplum*, &c.

The *Miniſters of Religion* are to improve all their Power, Influence and Intereſt, for this End. They ſhould cry aloud, and not ſpare to ſhew the People their Tranſgreſſions and Miſeries. *Iſa.* lviii. 1. Reprove, rebuke, and exhort, &c. 2 Tim. iv. 2. and by the Sanctity of their Lives condemn the Vices of the Age; and ſhine as Lights in the World. (Mat. v. 14, 16.)

Parents and *Maſters* as they have much Power, and frequent Opportunities for it, muſt reform their Families by reſtraining thoſe under their Care from evil Practices; and training up their Houſholds in true Religion; and commanding them (with faithful *Abraham*) to keep the Way of the LORD. *Prov.* xxvii. 6. *Gen.* xviii. 19.

Perſons in Years and of *Influence* in a Place, ſhould by their Exhortations, Reproofs, Teſtimonies for Godlineſs, Examples, and other happy Methods of Inſtruction, engage their Neighbours and Acquaintance in this good Work.

And even the *Youngeſt* and *Meaneſt*, our Children and Servants, may by their early Virtue and Religion win upon others. If you, our dear Children turn to GOD, and ſerve

ſerve him, you will not only lay a ſure Foundation for your own Proſperity; but alſo give us encouraging Hopes that better Times are coming on.

Thus you ſee it belongs to All in their ſeveral Places and Spheres, to help in this moſt important Concern.—It belongs to You,—and —You, and — You——And when ſhall we One and All, agree to begin a Reformation? Why not NOW in this Houſe of the LORD, by good Purpoſes and Reſolutions? The Commands of GOD are in the preſent Tenſe,—Believe, Repent, Obey. To Day, and again to Day, after ſo long a Time of Unbelief, Impenitence and Diſobedience, hear his Voice, and harden not your Hearts.

In a Word, The Honour of GOD, the Safety and Proſperity of your Country, your own particular Intereſt and Benefit require you, to ſet about this Work immediately.—Awake then unto Righteouſneſs, that GOD may awake for you, and make the Habitation of your Righteouſneſs proſperous.

O thou that heareſt Prayer ſend down Bleſſings. Anſwer us above all that we have been able to aſk for, or think of!—*Pſal.* lxv. 1. Praiſe waiteth for GOD in all the Zions through the Land; and unto thee ſhall the Vows we have made (on our Faſt-Day) be performed.

A M E N.